

WIDER RELATIONS AND INFLUENCES

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to take a little ride one day. Several chiefs were induced 177 to try a ride, but one chief especially became quite frightened and a quick landing had to be made in order to keep him from jumping out.

The Nuer were quite alarmed when the planes appeared that morning, although they had been told some days before that planes were to come. Children ran screaming into the houses, men and women were badly frightened and dubious as to the purpose for which the 'boats of the sky' had come. Children stayed in the houses or near their homes, women would not go up to the merchants while the planes were flying.

Many were amazed by the short time taken for the flight from Malakal to Nasser, and realized to some extent that in case of need the planes with their guns might quickly come.

In the recent patrol the aeroplanes were again used as agents of war, so it is little wonder that to the Nuer the aeroplane is a thing of destruction, and they fear it accordingly.

The Government has shown an interest in the education of the Nuer and is eager to have schools among them. 871 ● The authorities have sent several boys from Abwong to the mission school at Nasser and paid their expenses while there. These boys work in various capacities for the District Commissioner at Abwong, and when he is away he is anxious to have them in school. They were apt pupils. This same District Commissioner had one of the older boys from the Nasser school to conduct a school at Abwong for one season.

MISSION WORK AMONG THE NUER

The American Mission has long had a station at Nasser 797 (Figs. 12 and 13). They work on evangelistic, medical,

797 and educational lines. Itinerating work is also done by the members of the mission.

They have a church, clinic, and school, as well as three dwelling houses and a storeroom. A number of fruit trees have been planted and they have plenty of fruit for personal use.

The personnel of this station consists of from four to six adults.

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Practically all the school pupils are working on the compound. They go to school for an hour or two at least and then work the remainder of the working day. Their wages are based upon their working hours, but all children, especially those who show any aptitude in learning, are required to attend school. Should they refuse, which they seldom do, they are dropped from the workers' list and some other eager applicant is taken on who is not averse to going to school.

At the Nasser Mission the work-bell rings at 6 a.m. All workers then attend the service with morning prayers and roll-call from 6 a.m. to 6.30 a.m. At 6.30 the workers go to their work and school opens. Lessons continue in the school until nine o'clock when chapel is held.

At 9.30 all workers are given one-half hour for breakfast. At ten o'clock the work-bell again rings and work on the compound and in the school is resumed until 1 p.m. when the working day is finished.

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At 6.30 a.m. the clinic is opened by the Nuer helpers, the doctor (if there is one) or nurses not coming until 9 o'clock, except for supervisory or emergency work.

Arabic-speaking people are cared for at the clinic from 9-10 a.m. as are all the workers who come. From 10 to 10.30 a.m. the clinic service is held, which consists of songs, prayers, and a Bible story. All Nuer and Anuak

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patients, except those working on the compound, are supposed to be present if they wish for medicine that day; emergency cases are always treated at any time. After this service treatment is given to all who come. 797 743

On Sundays services are held in the church consisting of church service and Sunday school; in the afternoon a song service may be held. Or the song service may be omitted and a night church service held in one of the homes. The church can seldom be used at night on account of the ever-present mosquito. Sometimes the Bible lesson in church is given by a Nuer. Some of them show real talent for public speaking. There are from 150 to 160 Christians, but they are scattered throughout the various sections of Nuerland.

The church is not yet organized in the sense in which we understand organization. There is a committee of native Christians who have been appointed to supervise the receipt and expenditure of monies, but always with the aid of a missionary. A session is also appointed who help to examine candidates for baptism. Sometimes the examination they give is indeed rigid. The candidate's major sins of the past may be mentioned in detail. He is not merely asked to forsake sin, but those sins to which he is more subject are mentioned in particular. Sometimes a member of the session may be suspended, owing to some sin in which he has actively taken part.

Sometimes it seems as if the results of our work were small. Then some incident fills us with encouragement and we are amazed to find the extent to which the Nuer Christians are willing to trust Him whom they have so recently accepted as their God.

School work is carried on five days a week. The fact that all books must either be written in this language or translated into it is a serious handicap, for this transla- 797 871

797 tion work takes time, and it is hard to keep new material
●871 prepared for the higher classes. English is taught to some extent, but the Nuer is taught in his own language first that he may learn to appreciate the things that are Nuer.

Student teachers are employed, pupils being thus trained to teach those who have not as yet learned as much as they have. In this way, a pupil teacher, returning to his village, knows how to teach what he has learned, be it much or little, to others.

A Nuer who is also a pupil in the advanced classes is supervisor of the school under the direction of a missionary.

The pupils do not pay for tuition. Only one case is known where a pupil at this school paid for his schooling in any way. This man was only able to go to school for an hour a day, but he was anxious to keep up with his class who were having two hours' instruction daily. He paid a Nuer for his services as private tutor each afternoon. This aspirant after an education was an Anuak, both he and his tutor were pupils in this school.

The Nuer boys sent by the Government official at Abwong to this school formed the greater portion of a boys' boarding school while they were there. The two men who are working for the District Commissioner at Nasser as his interpreters attend school all the time when they are not on trek.

The mission is busy now getting the books translated which were recommended by the Rejaf Language Conference of 1928.

There is a Roman Catholic Mission in another section of Nuerland, but I am unable at this time to give any definite facts about the work. I understand that one of the main features of it is the school. This mission will also use the course of study recommended by the Rejaf Language Conference.